

5
THE
CATHOLIKE

PARDON:

given first in *Paradise*, and
since newly confirmed
by our Almighty Father,
with many large Priuile-
ges, Graunts, and Bulles
graunted for euer: As
it is to be seene
heereafter.

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lish, by William Hayward: and
now reuised and enlarged,
by Henoch Clapham.

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af

The Catholike Pardon.

** Alpha & Omega Primus & Nouis-
simus || Pontifex Maximus.*

** Esa. 41. 4
Appo. 1. 5.
& 22. 13.*

|| Heb. 9. 11

** Ioh 3. 16.*

Math 3. 17

Apo. 19.

11. 12. & c

Phil. 2. 9.

& c.

Apo. 1. 5

Mat. 28. 19



IESVS, our onely Deere
and welbeloued sonne,
by our euerlasting and
heauenly will, Empe-
rour of the Heauens, King of all
the Earth, Prince of the Seas,
Lord and gouernour of Hell, and
all infernall and deepe places, and
generally of all the whole world:
seeing & perceiving, the number
of his people & subiects to decrese
day by day, by & through y^e conti-
nuall warres, that he heretofore
hath had (& at this presēt stil hath)
as well against the Turkes, Dai-
nings,

A, ii,

A Catholike

nims, and murtherers, as
also against the peruerse Papists
unfaithfull Idolators, & forgers
of sundry sectes (as Anabaptists,
Arians and Libertines) with all
the rest of that rotten rable of his
most greatest enemies, both to his
Kingdome, Priesthood, and Pro-
pheticie: He considering his estate
thus more & more to decay, if spe-
dy and conuenient remedie were
not had on his behalfe, after that
hee had shewed forthwith vnto
vs, this his busy affayres: requi-
red vs heerebpon to giue and
grannt, a great & vniuersall, gene-
rall, full, and free pardon & remis-
sion, to all such persons, of what
age, state, or condition so euer
they be, that will inroule, & enter
themselues into his band, to serue
him, to cast forth of his lands and
territories, all such kinde of peo-
ple

Pardon.

ple as resist his w^ritten lawes &
 decrees, as well to conuince all
 such by the most sharp and two<sup>Heb. 4.
 12.</sup>
 edged sword of his liuely & for-^{Eph. 6. 17.}
 cible word: as also (if neede re-
 quier) by the help of our secular
 arme & minister, our Deputed lie-<sup>Ro. 14. 4.
 1. Pet. 2.
 14.</sup>
 tenant, I meane the ciuill Maie-
 strate. Wee therfore considering
 these things, & wholly desiring in
 our mindes, the whole and entire
 augmentation, and enlargement
 of the Realmes of our Deere and
 welbeloued sonne Iesus, and also
 to continue and hold the mutuall
 amitie that was begun betweene
 vs, beefore the beginning of the
 world. And also more and more
 to encrease and further the same:
 Haue opened all the treasure of
 our heauenly Pallace, to the fur-
 niture and setting forward of the
 same, Giuing, ordaining, & suffe-
 ring

A Catholike

ring this our publike Pardon to
be knowne to euery estate: & com-
maūd by these presents, to preach
and publish the same through all
the world, according to the Bull,
by vs giuen hereafter following.

*Alpha & Omega. Esay. & Apoc.
as beefore.*

¶ The first and the last of this name
to all faithfull Christians, health
& heauenly benediction, *Amen.*

WE, knowing many great
and hainous misorders &
abuses to haue beene Done, & yet
Dayly be Done, in the Territories
Lands & Lordships of our wel-
beloued sonne IESVS, by In-
fidells, Idolatours, and peruers
sects of perdition, vnder the sha-
dow and signe of Religion and
holi-

• Prophecies
of beefore in Ma-
thew. 7 15
& 24 24, &

holinesse, to the great breach of his ^{1. Tim. 4. 1}
 holy Lawes and statutes, beside &c.
 the infinite losse and ruine of his ^{2. Pet. 2. 1.}
 vasaies and subiects, of our great &c.
 power and auctoritie, and force,
 permit to the same (as well in
 his owne Realmes, as generally
 through y^e whole world) to cause
 to crye, and Proclamation to be
 made, to publish to euery one this
 great and generall Bull & Par-
 don, by force of these presents,
 whereto wee will that no lesse
 faith thereto be ioyned, then such
 as is allowed by vs from the be-
 ginning.

Commaunding further, on
 payne of Excommunication, and
 euerlasting curse, all Breachers
 to whom our letters shall be offe-
 red: to reade the same, and open-
 ly to publish and ^{1. Mar. 16.}
 Preache our ^{15. 16.}
 Decree amonge all People, and
 A, iiii, euery

*Dan. 12. 3
Mat 28. 20
& 24. 46.
47.

every nation. Also to specifie to y^e
hearers, y^e great Priuileges, par-
dons & Indulgēces, that we haue
graunted for euer, to all such as
shal employ their labours to con-
uert others and themselves to be
apt vessells of the same right Dere
and welbeloued Sonne Iesus, of
which priueleges, benefits, & par-
dons, the true tenour followeth,

What the Preachers are first
to publish.

That which y^e Preachers (sent
of my Son, as he was sent of
mee) they are to publish, it is: that
the sinnes of my people growing
hugely vpon y^e aboundāce of peace
and plentie, I was herevpon for-
ced to leaue them (as sometimes
I left my naturall Israell) to bee
captiued of a misticall man of sin,
(worse

(worſe then Pharaoh, and Nebuchadneſar) and in that captiuitie to remaine for their humiliacion, a certaine time, as before I fore-figured to my ſons beloued Apoſtle Iohn, what time he was an exile in Patmos, for the teſtimonie of Ieſus.

c. 13.
c.

21

Reue. 12.
2. & 12. 6.

But heere withall they are to preach, that (as the auncient Iſraell had their time of Exode from Aegipt, and of Returne from Babilon, ſo) I foreappointed a time, wherein to returne my ſons people, from the ſpiritual bondage of that ſonne of Perdition, which raigning in y^e earthes great Citie mounted on ſeauen Hills, was for the meane tyme to corrupt (though not ſpirituellie to kill) his church.

Reue. 16

Reue 17
9. 18.

Which time of departure from ſuch ſpirituell bondage, the Em-

A v,

baſſa-

* L
Ma
8.

* Ierc. 50.
3. 8.

¶ Reue. 18.
6. 7.

bassadours of my Sonne, are to
publish vnto all such prisoners, &
it is largely expired. And therfore,
that the Maiestrate and minister
(like as Zorobabel & Iehoshuah)
they are, as. He-goats before the
flock, to set their faces towards
Zion and Heauen-ward: Now
taking vengeance on all such har-
lotrie religion, as wherewith here-
tofore they haue bene made Drun-
ken.

But while they are thus to a-
uoid Romanisme (the erroneous
Rock on the one hand) the Prea-
chers are to forewarne them of
a dangerous Rock on th'other
hand (as Brownisme, Anabaptis-
me, Arrianisme, &c.) which labour
not after the Churches Reforma-
tion, but after Replantacion.
Whereas our Canonically writ-
ten woord doth deliuer, that af-
ter

Pardon.

ter the Apostolicall plantacion,
there is to ensue¹ corrupcion, and
then some purgacion of such cor-
rupcion, but neuer any moze Re-
plantacion: no moze then ye are
to expect any new Miraculous
Prophets or Apostles: by which
kinde of Ministrie our Church
was first planted. These that
fore-warne not the people of such
errour on the right and left hand,
they may much labour, but with
small promise of our Spirits
blessing to accompanie theyr la-
bours.

* Mat. 13.

24. & c.

2 Tim 2, 28

¶ Libertie to Reade the holy
BIBLE in euerie Lan-
guage.

First, all and euery person, what
estate soeuer he be, which shall
or

• Ios. 1. 8.
 Plal. 1. 2.
 Iohn 5. 39.

¶ Reue. 7. 9
 1. Cor. 15
 wholly.

oz will enrowle them, oz be of the
 bande of our beloved sonne, shall
 and may lawfully haue in their
 houses, carry abrode with them,
 reade primately oz publikely, by
 Day, by night, and at all times, a
 booke called the Byble, contey-
 ning the Olde and New Testa-
 ment. And to haue the same as
 well in French, Italian, Spa-
 nish, German, Dutch, and En-
 glish, & so in euery other tongue,
 as well as in the Hebrew, Greke,
 oz Latin. So that it shall bee
 fit for euery nation to haue the
 same in his vulgar tongue, oz in
 any other language, which hee
 best vnderstandes, in the true
 knowledge wheras, he may freely
 praise God, standing beefore the
 throne of his Sonne Iesus: All
 and euery fond and sacrilegious,
 forbidding to haue, oz reade the
 same

Pardon.

same, heere tofore notwithstanding. For the forbidding to reade, to haue or to keepe the same Booke in any bulgar language, was done by the diuellish deuise of diuers destroyers, by the perswasion of haynous Hypocrites, subtil seducers, idle Idolaters, and peruerse Papists (as it wee should first haue willed to haue had our lawes read, and defended: and secondly haue forbidden to mark, or vnderstand the same) and therefore to signifie further, wee give full & free Pardon of all sins (remited or not remitted) for seeing that all such read not the holy booke in vaine, but that they rule their life and gouerne themselves and theirs to the vttermost of their powers, according to the rules, and authorities comprised in the said booke, without

Deu 5.32

33.

Iam. 1.22.

A Catholike

•Mat. 15. 9
Col. 2. 20.
&c.

¶ Mat 7. 22

•Ga. 1. 8. 9

out bending either to y^e right hand
oz y^e left: Casting apart all • mens
tradicions (touching the rule of
soules) yea, what aparangs of holi-
nesse soeuer they haue, as well by
doing of ¹ miracles, as otherwise,
for we doe vtterly abhorre all the
same: yea, although our most • che-
fest seruants and ministers should
of any infirmitie presse our sub-
iects consciences therewithall,

Authoritie to Preach.

ALSo euery person that shall
truely and duely preach, & shal
admonish, will, & exhort the peo-
ple to liue according to the tenor
and onely forme of our constitu-
tions and rites abouesaid, contei-
ned in the said booke, without
aleadging any other authozs in
their preaching oz otherwise, (as
Cano-

Pardon.

Canonical, for binding the conscience) then such as by our commaundment and will, haue faithfully written before the holy and pure Scripture. All such shal and may by vertue of these presents, lawfully and without gaine saying, or contradiction, - goe and Preach ^{Mar. 16} through the whole world, this ^{15.} generall Pardon, & also, the holy ^{1. Pc. 4. 10.} Gospell of our welbeloued sonne ^{11.} Iesus: forbidding all personnes, what so ever estate or condition they bee of, to emperish or hinder any part of this their businesse as they and euerie of them will and were beefore vs, at the Daye of our great Assises: then and there vppon to incurre our heauie displeasure, and there to fine for their defaute as wee shal award them. Also by these presents, wee will and commaunde, that

A Catholike

that in all places, where any such
shall so Preach as before is said,
that they haue salarie whereto
liue accordingly: For what great
thing is it, that sowing spirituall
things, they should reape tempo-
raries?

• Gal. 6. 6.
1. Cor. 9. 7
&c.
1 Tim 5. 17
18.

Power to choose a Ghostly father.

YET all those that heretofore
accustomed, and by the lawes
of men, were bound and constrain-
ned secretly to confesse their sinnes
to any regular Monk, or secular
Priest: and of them receiued, I
know not what penitence penitens
and cold absolution, I shal heere-
after confesse their said sinnes, to
the same our Saviour Iesus, with
true contricion and assured faith,
that he alone hath freely forgiven
and pardoned them, and will also
keep

¶ Mat. 11.
28.
1. Iohn 1. 9
Mark 2. 5.
Ier. 33. 8.

Pardon.

keep themselves (to their power)
to returne to sinne any moze, or to
do wrong to their neighbour. but ^{Leu. 19.}
to loue them as their selfe, for ^{34.}
giueing withall their harts their ^{Math. 18.}
spiteful enimies, reconciling them ^{21, 22. &c.}
one to another charitably, and ^{and 5. 44.} re=
storing againe wrongfull with=
holden goods, to the due owners
thereof. All such as thus doe,
shalbe fully and freely absolued.
A Pena & Culpa.

Participation of the Lords Supper
and all other his benefits.

YET they, and all those which
shall bee contrite and repen=
tant in the qualitie spoken of in
the article next aboue & that in=
deuer themselves, in hart, in ^{Lu. 10. 17}
word, and in deede, to fulfill that ^{Math. 25.}
which is spoken in the same (not ^{35. &c.}
B, for=

Luk. 22. 19
20.

1. Cor. 11.
23. &c.

forgetting the needy & poore persons, strangers, needy, sicke, prisoners, widdowes, and fatherlesse orphants, & other indigent people, and also all such as in true faith present them selues at the said holy table (otherwise called the holy Supper) & ther shall eate of that Bread, and shall drinck of the cup of thankes giuing, euen as the same our Deere Sonne Iesus hath ordained to bee Done, in remembrance of him : & also since that time as our faithfull ambassadour Paule hath shewed, and declared thzough our authoritie : All such as thus doe, shall be partakers of all our benefits, & shall be one with vs, and bee fully and freely pardoned of al their faults and offences. Contrariwise wee publish all those excommunicate, and out of our fauour which rashly

Pardon,

rashly shall and vnworthely eate
of the said Bread and drinck of
the said Cup, not haue examined
and prooued themselues beefore:
pronouncing vnto them (if it bee
so) that the same shall be to their
iudgement and condemnation,
and as the text of the commissi-
on witnesseth, that wee gaue to
our commissioner Paule in time 1. Cor. 11.
past.

Dispensation of Vowes full
and whole.

Furthermore, if there bee any
person of what estate so euer
he or they be, that hath made
any Vow, be it of Virginitie, po-
uertie or obedience to Saint
Iames de Compostella in Spaine,
to Rome, or Ierusalem: or to en-
ter into any other Monastarie,
B. ii. or

A Catholike

or otherwise, if any that hath thus Done, will of good will in hart consent and become in the vttermost that they can to serue our Deere and welbeloued sonne to the recouering of (the said) his rights and interests, and will liue all the rest of their daies according to the p̄script rule & forme of liuing, contained in the booke of the Byble beefore named, all such shall bee dispensed and exempted of all and euery the sayd irregular vowes beefore said, for they bee all but idle and Idoll humane inuentions, and further the Pardons heere aboue reher- sed, shall bee freely giuen to them for euer in Christ Iesus.

Liberty to leaue mens lawes
and Tradicions.

Pet

Pardon.

Y Et all priests, Monks, Chan-
nons, Encloystred Hermits &
Runnes, and also all other kinde
of people, which are agreed
with Masses, houres, Dirges & Mat 6. 16.
Vigilles, Holyday feastes, Cer- 17. 18.
monies, fasting & Superstitious 1 Tim. 4 3.
abstinence, and peeuish Pilgrina- Tit. 1. 14.
ges, and vaine Viages: and such
as bee not pleased with wearing
of monasterious habits nor prist-
lypaching, being forbidden to eate
flesh & other meates on certaine
dayes, times, and seasons, liuing
out of the state of marriage, with
a great fardle of other trumpries
and heauy burthens ouerladen:
which the false Doctors, hatefull
Heritikes, and the subtile sedu-
cers haue enioyned them to (they Mat 23. 4
themselues not touching any of
them with any of their fingers)
all such, I say, as will do as is said

B.iiij.

before

A Catholike

2. The. 2. 3
Reuc. 13.
11. &c.

before shalbe fully dispensed with
to leaue all those thinges: which
truely wee our selues do vtterly
Detest and abhorre: the more for
that our aduersarie and great
enemy the man of sinne, son of per=
dicion, which hath in'janced him=
selfe aboute vs, hath Instituted
them, & Drawne them out of the
sinoaky bothomles pit of his own
heartes Inuention, not being wil=
led to doe the same by any of our
Secretaries, who neuer inclosed
in wzing any such orders of li=
uing in any Register of our hie
Court: as more plainely, may ap=
peare by the faithfull copie, that
they haue witten in y^e said booke,
called the Byble, which conteineth
no part of any such rites: but ra=
ther therein is ¹ forbidden straitly
that none be so presumteous to ad=
thereto, or take there fro,

1 Deu. 4. 2
Pro. 30. 6.
Reu. 22. 18

Full

Pardon.

Full remission of sinnes, to the destroyers of Images.

ITem, in following the conquest beforesaid, of the realme of our welbeloued sonne Iesus, euery person which shal giue comfort, counsell and libertie to destroy, deface, utterly to abolish, to abate & cast down (specially by y^e powze of the word) all idolatrous monumēt^s, which y^e false prophets, hipocrits, and deceitfull deceiuers; erected to the great preiudice and robz^y of the honour and reuerence due to our beeloued Sonne IESVS, and to the Detriment of y^e health of his Subiects. And who so euer will not offer, nor suffer to bee offered heereafter to such, Bread, wine, flesh, wax, nor ought else,

Deut. 12. 2

Ephe. 6. 10

2 Cor. 10. 4

B,iiii,

Also

[Ioh. 4. 24

Also who so will neuer more bow
downe before them, nor any more
kisse the, neither any bones, wood,
or any other thing commonly cal-
led a Relicke: But in place hereof,
shal honour and worship [¶] In spirit
and truth, the same king, our Son
Iesus, and for his sake, and in his
name, in time to come giue the
said offerings (before vled for the
foundation of Masses and yeere
minds, wherwith they filled their
belly) now, to the maintenance of
Hospitalles, and sustentacion of
pooze houses, to the reliefe and
comfort of strangers, widdowes
and orphanes, sick, or needy crea-
tures. Such as thus doe truely
apply the creature to the glory of
my Sonne, and the good of their
neighbour, shall haue full and free
forgiuenesse of euery offence, as
in the yeere of our great Iubily.

Re-

Restraint of the paines of
Purgatorie.

I Tem, for as much as y^e theeuēs,
which say they be Shepherds,
doe meddle so farre, not onely to
make Marchandise of bodie,
but also of Soules, and that by * Reue. 18
the prouoking of Sathan, (which 13.
often transfigureth himselfe in = 2 Cor.
to an Angell of light) haue deuī = 11. 14.
sed and made a fier of Purgato-
rie, and straitē way (for money)
could and will finde remedy to
quench the same (that is to say)
with Masses, with Dirges, with
Pilgrimages, with Suffrages,
with publick almes, and salted
water (or halowed as they terme
it) falsely and without our leaue
or licence, inuented & practized:
we therfore declare by these pre-

B.v,

sents,

A Catholike

¶ 1. Ioh. 1.
7.
¶ Euc. 12. 11

sents, that there is no Purgatorie, bayn or lauatorie, but onely the¹ alone blood of our son Iesus abouesaide : with whom and by whom all they are purified, purged and made cleane, that in verie hart (thzough the operaciõ of my Sonne Iesus his Spirit) bee leene no lesse then that they bee so. **¶** Yea, also wee restraine them from hell fier and infernall paines: so that they dayly wash thẽ by true and liuely faith, by the blood of our Sonne beforesaide. which washing appeareth, by your dying dayly to sinne, and liuing to holynesse and truth of righteousnesse.

All the said Pardons giuen
without money.

I Tem, for y heretofore false Pardons and Bulls of Rome, haue had concourse thzow the world, there

Pardon.

there haue bene, & yet are diuers
and many christians, which haue
murmured there against, certain-
ly saying that it was but a mean
wherby to get money, and a verie
common robzrie: we therfore wil
not, nor intend any thing to bee
practised against such persons,
the cause of their discontent, bee-
ing so equal. But if any true chri-
stian shal giue mony to the poore,
for the glorifying of mee his God,
my Dredfull curse I powze forth
against such as shall murmur,
sclander, or hinder the execution
of the same.

The daies apointed and chosen
to receiue at our hands the Par-
dons of this crosade shall begin
at any time within euerie yeere,
even the same houre that it shall
please our soueraigne maiestie to
cal the subiects of our sonne (Iesus
Christ)

* Ezek. 18.

21. 22.

Reuel. 22.

25.

• Ro. 8. 30
Ephc. 1. 4.
5.

• Iam. 1. 17
Ro. 11. 29.

• Ro 3. 8
31. & 6. 1.
15.

Christ) to his faith, & therein shal follow alwaies the order of ever-
lasting predestination, reserved
from the beginning, in the secrets
of our bosom, & the same daies
shall endure world without end,
and everlastingly and endlesse, for
so it is our vchangeable and hea-
uenly will. Notwithstanding
commaunding all our saide sub-
iects vpon paine (of our heauie
Displeasure) not to abuse our mercy
heerevpon, neither to despise nor
contemne the holy meanes, which
hath pleased vs to be helpers here
in: as is the holy Sacraments,
(that is to say the Sacrament of
Baptisme, & that of the Supper)
whereof we haue spoken before: &
the good works of faith, concer-
ning the loue due toward vs, and
your neighbors. For if ther be a-
ny that vnder hope of our grace,
come

Pardon,

come to despise or contemne, or
to cast aside such holy meanes,
he shall feelee at the end the hea-
uie & sad waight of our displea-
sure vpon him, and then he shall
know by proofo how feareful and
horrible it is to fall into our hādgs.

¶ The Church deputed to receiue
the said Pardons, is the onely
Church of IESVS
CHRIST.

DATVM PRO COPIA:

Paulus Apostolus Iesu Christi.

2.Timothe.2.d.

FINIS.

